

# April, 1954

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The Crucifixion

By Martin Schongauer



# The Holy Cross Magazine

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1954

## The Crucifixion

BY ALAN WHITTEMORE, O.H.C.

I.

WE ARE arriving late at Calvary. In another hour, or so, the mortal life of Jesus of Nazareth will be ended. It please note that even if we had begun study of the words from the cross at we still would have been three hours the first of them was uttered. Some we mistakenly imagine that our Lord on the cross for only three hours. (The that St. John, throughout his entire el, numbers the hours as we do, so that sixth hour," for example, means six ck instead of—as with the other Evan-s—twelve o'clock, accounts for the ke.) Actually He hung for six hours. was crucified at "the third hour" (nine ck, ancient Jewish style): "and when ixth hour (twelve o'clock) was come, was darkness over the whole land the ninth hour. And at the ninth hour" e o'clock) He died.

course, in Jerusalem itself, we have l the darkness. It is not raining, but ck pall of heavy, low-lying clouds en-ads the earth; so that folk have to light

lamps in their houses. Even the streets are dusky. The atmosphere is oppressive—not a breath of air. Strangest of all is the silence. Usually, the streets are noisy, especially during a great feast like the Passover. They were noisy enough, this morning. But ever since the eerie darkness began, there has been a hush.

As we approach the Gate Genath, on our way to Golgotha, we pass groups and individuals returning from the crucifixion. About them, also, the strange stillness broods. They are not talking and gesticulating excitedly to one another, as one might expect, about the awful sights they have been witnessing. Instead they move slowly; and give the impression of pondering some weighty question.

Now, we are through the gate, and there, scarcely a stone's throw from us, to the right of the great North Road, stands the slight elevation of Golgotha. We move up the slope and, reaching the crest, we now see distinctly enough, despite the gloom, the spectacle of the three crosses.

Most of the throng, priests and people

alike, have gone back into the city. Those that remain are where we are, at the edge of the little plateau, or plain, and looking across toward its center, where the crosses stand. The crosses are spaced several yards apart. The nearly naked bodies of the three victims look pathetically small; and are so chalk-white through loss of blood that they stand in sharp contrast to the surrounding gloom.

You should know, by the way, that a wooden projection, roughly horn-shaped, is nailed to each cross at the proper height so as to afford a small seat or saddle for the sufferer; not from mercy, but to prevent the hands being torn from the nails, as would be the case if they held the entire weight. This is why only the head and torso hang forward from the nails.

Not far from each cross is the quartet of soldiers assigned to it. The rest—some fifty or more—are stationed in a fairly wide circle around the place of execution to hold the by-standers at a reasonable distance. We learn that the priests had been allowed with-

in the circle; but now there remains (besides the centurion and the armed guard of the crosses) only a small group of friends and relatives of Jesus; to be exact, a young man and four women. One of the latter is pointed out to us as Jesus's mother. Strangely enough, she appears, from where we stand, to be the one who is comforted by the others. She does so quietly.

Indeed, that is what strikes us most—the stillness about the Cross, when the darkness gathered and the noises of the world lay away."

Some neighbors are beside us, who have stood here since nine o'clock this morning, and who seem to us strangely entranced. Occasionally we speak together but, insistively, in hushed voices. They tell us that it was not so at first. There was much shouting and clamor—sharp commands to the soldiers, the hammering of nails, their groans and curses of the thieves.

"But you know," says one of our friends, "there wasn't a single sound from Him." The "Him" is strangely emphasized; and, of course, we know who is meant. We have seen and heard "Him" many a time in the Temple. Our friend continues, "When more, He didn't writhe like the others when the nails were pounded through. There was bright sunlight then. We could see Him perfectly still."

"He did speak, though. Remember?" says another friend.

"Oh, you mean when He prayed?" says a third. "That was something!"—turning to a fourth. "What do you think He did? They were barely hammered the nails home when He spoke to God, in a clear voice, 'Father, forgive them, for they don't know what they are doing.'"

"And you know," continues our friend, "I had the queerest feeling as though I was responsible, too—and not just the soldiers; and that He was praying for me."

We all fall silent again, gazing across the field at that extraordinary tableau of crosses, the three quartets of soldiers, the little group of friends—and the centurion. He sits on his horse, a little to one side



THE CRUCIFIXION  
By Lorenzo Daddi



central cross. His head is about level with the head of Jesus. We can see, even here, that the centurion is contemplating that drooping head—that face.

From the entire group, including even the soldiers, there is scarcely a sound. Occasionally a soldier mutters something, or a sob breaks from one of the women; the centurion stamps a foot. For the rest all is silent.

Those thieves were cursing something, this morning," whispers our neighbor, "cursing even Him. Then—would you give it?—one of them changed. That one," he points, "grew silent. We could see his head turned a little to one side. He was watching, watching, watching Jesus. Then, suddenly, when a lull came, he spoke out. We could all hear him. He told the other fellow to shut up. He wasn't nasty, but, to the other poor chap—just plain with him. And then he fairly cried out, so that the shivers ran through you, 'Lord, remember me when you come into your kingdom.'

And Jesus said, 'I tell you truly; you will be with me, in Paradise, today.'"

## II.

Sometimes, when you are meditating on the Lord's Passion and want to realize, as nearly as possible, His bodily pain, it helps to pretend that you yourself are He; that you are nailed to a cross; that your head throbs intolerably; that you are faint and weary from loss of blood; that your back is sore from the wounds of the scourging. Think of the different parts of your body. Define the pain in each; way down to the soles of your feet. Feel (above all the other aches) the excruciating agony in your two shoulders, which are almost dislocated by your weight—the upper part of your body hanging forward and down from the nails. That throbbing, gruelling pain in the shoulders is continuous. There is nothing you can do to relieve it.

What can you see, as you hang there? It is difficult to see at all, partly because of the dizziness and partly because your eyes are bruised and swollen from the blows you received this morning, when the soldiers

mocked you. Also, your eyes are partly choked with dust and blood.

Nevertheless, our Saviour distinguishes His dear Mother and His beloved disciple in the little group below; and He solemnly bequeathes them to each other. "Woman, behold thy son. Behold thy mother."

Christians through the ages have rejoiced to believe that He gave His mother to John, not for the latter's sake but, too, as the representative of all the rest of us. Jesus is our Elder Brother; therefore His Mother is ours.

We do not adore Mary. The very thought makes one shudder; for only God can be adored. But we love her and ask for her prayers as naturally as we love the mother who bore us, and value her prayers.

The earthly parents of some of us have passed, already, into the wonderful world beyond the grave. But that world is not far off. On the contrary, if the eyes of our spirits were opened we should see the saints all about us—and among them our own loved ones. It is an inspiration to remember that (as the Epistle to the Hebrews puts it) we "are compassed about with so great a cloud of witnesses." Your father, your mother—or both, as the case may be—watch you devotedly. They see, now, how marvelous the goal is; they don't want you to miss it. At moments of discouragement or temptation, think of them watching you. You must not let them down. You can tell your dear ones that you love them. Ask them to help you by their prayers. Promise them that, by God's help, you will keep fighting—hard—to the end.

You may be sure that there is none among that radiant throng who loves you more tenderly and helps you more powerfully, by prayer, than Mary the Mother of Jesus—whom He gave to the Apostle John—and to you.

"Jesus cried with a loud voice, 'My God, my God, why hast thou forsaken me?'"

Of course, the Father had not forsaken Him. Nor, even in this moment of His utter dereliction, did Jesus forsake the Father. The powers of darkness are steadily increasing their pressure on the human will of the



God-Man; and steadily that human will resists. Jesus cleaves to the Divine Will, moment by moment, though Satan does his uttermost. Remember that this awful cry of Christ, which pierces the darkness and the stillness upon Calvary, is a prayer—a prayer which is shouted out in agony. It is a direct quotation from the Prayer-Book of the Jews, the Psalter. For the first words of Psalm 22 are, "My God, My God, look upon me; why hast thou forsaken me?"

In our efforts to imagine Christ's bodily pains, we succeed only slightly. It is one thing to imagine a nearly dislocated shoulder. It would be something else again, to experience the shattering reality. With regard to Christ's spiritual agony, who would attempt to imagine its depths?

He who, throughout His life, has been in closest, conscious companionship with His Father, and probably, indeed—as theologians teach—has constantly enjoyed the Beatific Vision, now, by a miracle, allows that heavenly vision to withdraw.

He whose human soul is immaculate, now permits it to be stained with the world's iniquity; and, in some mysterious way, but without guilt on His part, drinks to the dregs the loathsome cup of sin.

He who, as God, reigns in omnipotent Holiness, now, as Man, descends lower and lower into the pit of separation from God—the pit of frustration and terror, loneliness and shame—perhaps to experience even the agony of the damned.

Which of us can grasp such mysteries as these? All that we can do is be certain that no moment of our own past life has ever been so terrible—that no moment of our future life ever will be so terrible—but that our Saviour, in that awful hour, passed through it, as He descended, far further down than that, into the rock-bottom of the pit.

If ever you should be overwhelmed with shame, with a devastating sense of sin and failure, with the conviction that your relations with other people never again can be set straight, with dryness and impotence in prayer and the feeling that God ("if, indeed, there be a God") is a million miles away;

if, at any time and in whatever manner, you should be so pressed down by discouragement and despair that a happier prayer impossible, you can, at least, send up heaven that cry of the Crucified, "My God, my God, why hast thou forsaken me?"—A God—who was crucified—will understand.

St. Matthew tells us that it was "about the ninth hour" when Jesus delivered Himself of that dread cry. In other words, the deepest abyss of His suffering was reached nearly at the end. There is almost an air of relaxation about the remaining three utterances from the cross; as though the battle were over and the enemy in full retreat.

The two last "words" of all, we shall hear in the closing section, but I want to leave your hearts, this time, a precious and winning utterance. I call it "precious and winning," without for a moment forgetting that it expressed a physical agony which is second to almost none, the agony of thirst.

But it is "winning" because it is so removed from the proud, self-conscious discipline of the Stoic. Rather, it is—the characteristic plea of the little child—"I'm thirsty."

And it is "precious"—infinitely precious because it can be taken as a key to that thirst of Christ's which is deeper than His bodily thirst—His thirst for souls—His thirst for love. There is nothing wrong in wanting to be loved. We all want to be loved. God made us that way. One of the tremendous reasons for Christ's crucifixion was that He wanted to win your love—your love though you were the only one.

Will you give it to Him?

### III.

Lift up your eyes once more to the Figure on the cross. In a few minutes the vigil—and His agony—will be ended. Again, that sacred countenance, stained with blood—those swollen, half-closed eyes—outstretched arms—the soiled, bruised body. Let the picture of Jesus crucified be stamped in your heart that you will be able all your life, to call it forth; that, in moments of temptation, discouragement, and bewilderment, you may turn to that picture, turn to Jesus Himself. "I determined not to let



ning among you," St. Paul says, "save us Christ, and him crucified."

We all recall the story of St. Bonaventure that learned doctor of the Church—who, when asked whence he had derived his wisdom, pointed to the crucifix upon the wall and said, "He taught me." There it is, in the Cross—all that we need to know about our sin, and about the way back to God. The Lord is the way. He is our Redeemer.

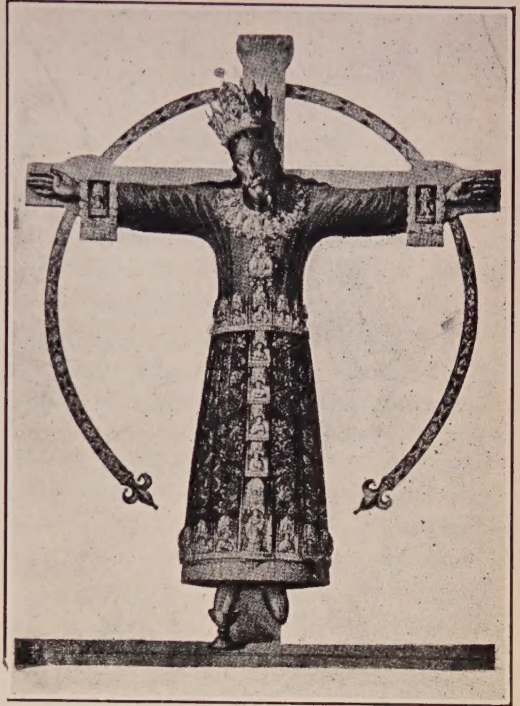
When Jesus says, "It is finished," He dies, not to His life, but to His job. Last night, in His prayer to the Father after supper, He asserted, "I have finished the work which thou gavest me to do." That was one of the many instances in which He spoke of assured triumph, even before the battle. He confirms His assertion, at the battle-end; "It is finished."

The powers of death have done their worst, but Christ their legions hath dissolved. The Light of the World has, by His willing acceptance of death, conquered darkness, and dissipated darkness.

Christ our victory is already won—it is already completed, "finished." There is nothing precarious or doubtful about it. Already we have been baptized into His death. If we are willing to accept and use the gift of grace; we shall be raised up, also, as St. Paul says, "in the likeness of His resurrection." The work of our redemption is accomplished, already, in Christ. We have only to lay hold of it, with joyous, thankful hearts.

Oh, Jesus, God, "we love thee with our whole hearts and above all things, and are sorely sorry that we have offended thee. We will never offend thee any more. O, may we love thee without ceasing, and make it our delight to do in all things thy most holy will."

By carefully scrutinizing the gospel accounts, we find that the last two words spoken on the cross were spoken one after the other, immediately before our dear Lord died (freely and of His own free will) and passed through the door from this world to the next. Having set the seal on His work of redemption with the words "It is finished," He is now ready to breathe forth His soul to God.



THE HOLY FACE OF LUCCA

"Father," He says, "Father, into thy hands I commend my spirit."

We have been looking at One dying on a cross. Just for a moment let us glance at another picture. The time is some twenty years or more before the crucifixion. The place is the Temple. And we see Jesus, as a boy of twelve, "sitting in the midst of the doctors, both hearing them, and asking them questions."

When His mother comes searching for Him, He asks her, with gentle wonder, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

"My Father's business"—"Father, into thy hands;" in the first and the last of His recorded utterances, Jesus invokes the Father. And we might almost say that He talked of nothing else, in the years between, than the Father and His kingdom.

"I seek not mine own will, but the will of the Father which hath sent me."

"He that hath seen me hath seen the Father."

"I and my Father are one."

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things



from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

"When ye pray, say 'Our Father.'"

All through His ministry He was teaching people that the mighty and mysterious Being behind the universe, Who holds it—and us—in His hands, is—our Father. And he says to us, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

Nor was it only with words that He showed forth that close and constant companionship (which, in Him, we all may have) with God. He showed it still more vividly in act—and manner. We cannot imagine Jesus being feverish or panic-stricken. He walks through life, step by step, calm and unperturbed.

See Him in the little storm-tossed boat on the lake, when the disciples are frightened and He lies sleeping in the stern—quiet and relaxed.

See Him as the crowds turn away from His teaching about the Blessed Sacrament and when even His inner circle, the Twelve, are hesitant. He does not urge and persuade them; but simply asks the question, "Will ye also go away?"

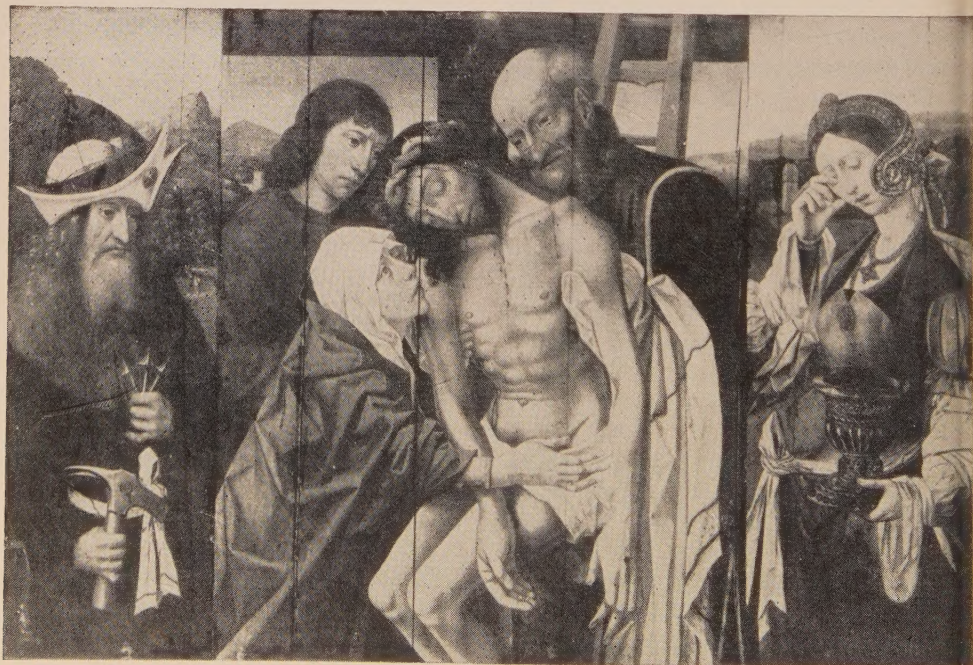
See Him go forth from the agony in the garden, with the words, "The cup which my Father hath given me, shall I not drink it?"

He stands before Pilate, self-possessed, not through a herculean effort of will, but because He knows the truth. "Thou couldst have no power at all against me, except that were given thee from above."

And now, when the moment comes to relinquish life itself, He says, "Father, into thy hands I commend my spirit."

"Jesus, when He had cried again with a loud voice, yielded up the ghost."

His body was taken down to lie in the sepulchre until very early Easter morning.



THE DESCENT FROM THE CROSS

By Roger van der Weyden

(Courtesy of the Metropolitan Museum of Art)



# Five Minute Sermon

BY HERBERT S. BICKNELL, JR., OHC

The Lord is Risen. He is Risen indeed."  
St. Luke 24:34

THIS is the month in which we celebrate Easter this year. Do you ever stop to consider the privilege that is on this great occasion. The thought of Easter Communions should fill us with joy and complete joy. We are one with the Risen Lord in a complete union, for like He was "born of a woman" and found "fashioned as a man," and although our life is not made known to us as yet, we have the consoling thought that we shall all time be like Him, for God said, "Let us make man in our image, and after our likeness."

When we come to our Easter Communions this year our hearts should be simply overflowing with joy and gladness, for in this time of worship we shall meet Him, praise Him, and take Him into our hands and into our hearts in whatever spiritual state we have Him and have Him as our own.

Of course, our Easter Reception of His Body and Blood will be only fully effective, if we have been preparing throughout Lent by earnest penitence, confession, fasting, giving and prayer as every good and true Christian should. It is only on this basis that we can approach the altar of God "pure and clean" as we should appear on our Last Judgment Day. It is not presumption on our part to think thus, for to think otherwise would be to emulate St. Thomas, the Doubter. We may recall that when Jesus determined to go to Jerusalem knowing well what was in the offing, it was He who urged the others to go along with Him. But after that first Good Friday he was sunk so deep in despair that he missed seeing the Risen Lord when He appeared. Some people are so full of doubts that they question everything and never reach the state where they believe. Such people often lose the meaning of life. William Shakespeare so aptly

puts it in his play "Measure for Measure."  
"Our doubts are traitors,  
And make us lose the good  
we oft might win  
By fearing to attempt."

Act I Scene IV

Yes, we should have the faith of a little child who never questions the right of his place at his father's board. It is true there must be preparation beforehand, i. e. washing; but after that has been accomplished he may happily, and without further ado, eat and drink what his father has provided and his mother carefully prepared.

Our Easter Communions are as simple and should be as natural as that. We have washed away our sins by Absolution and prepared our hearts and souls with thankful longing after God. Now we come to His altar to feed upon that which our Heavenly Father has provided and our Mother Church has prepared. Finally, we fulfill in our Easter Communions that which we have set before us throughout our Lenten preparation.

When we look back across the centuries to that first Easter Morning we realize with what great sorrow that little band of His followers met, but never since has Easter dawned for them in sadness. Let us take our thoughts back to that Resurrection Day; and see the picture which it presents. The most they had hoped for was to be able to perform a better job of embalming the dead body of our Lord before His grave was closed forever. We can visualize the little group of women starting out very early, even before the sun had risen, and going towards Calvary with their burden of spices in their hands bent on the saddest duty they had ever known. Calvary, the place where just a few hours before they had stood at the feet of their crucified Lord and Master: Calvary then meant sorrow and agony, but today how very different! We think of it as the best place in the whole wide world,



for there Jesus—God in the flesh—assured us of immortality. We may say to ourselves (Romans 8:34) "It is Christ that died, yea rather, that is risen again."

Like that group of sad women we, too, this Easter Morning will arise and make our Easter Communion. If their desire to be with our Lord brought them to the Garden "while it was yet dark," then our desire for communion with Him should bring us to God's altar "at the rising of the sun." Think, if the Risen Lord were to be visibly present in our church on Easter Morning, would we hesitate for a moment to attend? We know full well that nothing could hold us back, so eager would be our longing for Him. And because we are Christians knowing and believing that His Presence, though not visible to the naked eye, is just as real, we should be there to welcome Him when He comes to the altar under the forms of bread and wine.

"The third day I shall rise again." It seems strange for us to realize that those

who had forsaken all in order to follow our Lord should have forgotten this promise made by Him. Had they but remembered they surely would have spent that night in the Garden and watched.

But *we* do not forget His promise at every Sunday when we perform our Christian obligation of being present at Holy Service we are aware of the fact that the Lord He comes to us as of old time—not dead but alive. Every Sunday is the day of the Resurrection. We must never forget that the Resurrection joy and gladness here on earth is not intended by God to be transient but to be permanent and lasting. The spiritual atmosphere in which God works to have us live—the effect of His Real Presence—here on earth, is made possible at every Eucharist. By the words of consecration and the overshadowing of the Holy Ghost the host and wine become the body and blood of our Lord Jesus Christ and where His body and blood are, there His life is also.

As it is impossible to measure penitence by the emotional uplift one experiences, it is impossible to measure spiritual joy. The joy of the Resurrection is independent of emotions, for it is a reality in our lives which nothing can alter nor take from us. Suffering does not make the least difference to it any more than trials of this life make any difference to the gladness of eternal life.

The power given to St. Paul to endure all his trials and persecutions was this same hope of a blessed Resurrection. It was the same power which enabled our Lord to endure the shame of the Cross. That power and certainty is assured to us and should be a source of strength in our facing the trials of this earthly existence. We, as Christians, should bear witness to the power of the central truth of our faith, and when we receive Holy Communion on Easter Morning we should hold fast to its abiding power all the days of our life. The joy and knowledge that Jesus lives forever, having overcome the chains of hell and become victorious over death for all time, is ours by faith.

"The Lord is Risen. He is Risen indeed" (St. Luke 24:34)

### Devoutly Kneeling

BY ANNE TROTT TALMAGE  
XV

#### FOR EVER AND EVER

A thousand days are but as one to Him  
Who made the heavens and the earth  
and all

That therein is. To us across the dim  
Recesses of our minds there rings  
the call

Of ages that are gone and time to come.  
We are submerged by it, spun round  
and round

Half conscious of a vast increasing hum  
That rises to a point whose throbbing  
sound

Sends us in trembling faintness to  
the arms

Of God. And there at length we'll find  
the peace

That silences forever our alarms  
And in whose benediction doubtings  
cease.

'Til then we cry, bound still by  
mortal grief,

"Lord, I believe, help Thou mine  
unbelief."



# Catholic Remedy For Delinquency and Lawlessness

BY E. LE ROY VAN RODEN

WHERE seems at the present time to be a greater degree of consciousness about juvenile (and adult) delinquency and lawlessness than ever before. At the same time, we read and hear much about investigations and surveys to determine the cause of the "increase in delinquency," and of suggested remedies.

But the effort to restrain (and eliminate) wrongdoing is not new. Each successive generation, or era, or phase of history, has suggested a multitude of theories, philosophies and varying methods of dealing with the basic problem of *what* is right and *what* is wrong, in order that right shall prevail. However, it does seem to us that there is a greater and more universal degree of consciousness of the *need* to establish right as a standard of behavior.

On a strictly non-spiritual level, all of us are familiar with the present-day suggested remedies and methods of approach. One of these may be enumerated as follows:

A code of law:

- (A) Punishment for violation, by the removal of offenders (by death or imprisonment).
- (B) The fear of such punishment as a deterrent and a restraining influence.

Social Progress:

- (A) Education
- (B) Youth Programs
  - (a) Playgrounds
  - (b) Study of environment
  - (c) Theories of self-expression
  - (d) Theories of strict discipline
  - (e) Boys and girls clubs
  - (f) Youth organizations
  - (g) Boy and girl scouts.

Psychiatric study and treatment.

Economic Planning (by governmental as well as private agencies).

- 5. Ethical culture, including the "appeal to conscience," honor systems, brotherly love, and a host of schemes and plans ranging from easy "natural" and "do as we please but be sure we do right," to rigid regimentation and close supervision, by the State or by independent groups or societies.

Because of the fact that today people are acutely conscious of the need to overcome wrongdoing, and that almost daily by means of the press, radio, television, lectures, study groups, as well as from the courts and other governmental bodies, we hear of "crime waves," juvenile delinquency, violations and dishonesty in government and in the business world, and remedies to overcome the same are being constantly suggested and tried, it seems appropriate to the writer to offer these suggestions. Sometimes we feel that much has been accomplished and that civilization is slowly but surely progressing to the ideal of perfection. However, the fact is that the basic problem is as old as man and just so long as we depend solely upon man-inspired solutions, we can only achieve a relatively high degree of improvement. At best, such a situation cannot be permanently secure and is ever vulnerable to destruction, perhaps leaving the condition of our house worse than before the evil spirits were expelled.

Let us not forget that each generation has believed that it was the "modern" generation, that "great changes are taking place," resulting in unprecedented extremes of material achievement as well as new records of disrespect for law, corruption in high places and viciousness coupled with atrocious and criminal behavior.

The question is what we shall do today respecting the general subject of the extent and nature of crime, including juvenile and



adult delinquency, probation and parole and the violation of law and order.

It is self-evident that the failures, and even the incomplete successes of the remedies which have been suggested and tried, do not contain the cure. With the increasing complexity of our manner of living, the manifold problems of delinquency and violation of law and order continue to soar to even greater and even staggering proportions.

What about the Law? The function of the law is to establish a code of conduct which will protect all individuals in the quiet and peaceful enjoyment of their living, yet "the law" is frequently criticised and even condemned, often unjustly, for failing to preserve order, safety and peace. Now although the administration of the law (by human beings) is often imperfect, even discriminatory and sometimes corrupt, no civilized community could long endure without the protection afforded by the establishment of those rules of conduct and behavior which

the experience of the ages has proven to be appropriate and necessary. And it will be well to remember that the science of the law, like every other science, grows and develops as the human race continues to grow and develop, as the revelation of knowledge to mankind becomes greater and greater. What men call "progress," "enlightenment," etc., and what Christians know as the ever increasing revelation of the wonderful works of God.

Considering the limitations of finite human wisdom, the courts of law have made an invaluable contribution to solving the problems of delinquency and violations of the law. Actually, without such safeguards as the law affords, we should undoubtedly revert to barbarism.

Nevertheless, today all of us are aware of the alarming degree of juvenile and adult delinquency and the violation of law and order. And so we pose the question: Is there a remedy which will solve completely the problems of delinquency and lawlessness, and as a result establish law and order in our community, peace amongst nations, amongst individuals and within the souls of men?

A categorical answer is obviously "No." The appeal to God, and reliance upon His law, to guide individuals, communities and nations.

But many will say, and with some justification, that religion has been tried and the churches (even Christian churches) have not been able to accomplish the desired result.

There is a very simple answer to such a statement. We must *really* and *actually* appeal to God and depend upon Him. Actually everyone believes in God—in a Supreme Being, even those who affirm they do not. But so often such a belief is little more than a remote and somewhat vague consciousness of the fact that there must be a God, without the personal experience and conviction that God is actually present in every moment and in every phase of our lives. It is remarkable that such numbers of people amongst those who profess and actually believe themselves



ST. GEORGE AND THE DRAGON  
(XV Century Stained Glass)



ians have failed to discover the means  
fect personal communion with God.

However, there is a great host of people  
want to know God, who try so hard  
all a way to know Him, and who con-  
firmly affirm their belief in Him.

From prehistoric times down to the pres-  
ent have been groping with increasing  
activity in their search to know God.

However, this is not intended to be an  
critical review of the progress of man in  
approach to God, and we shall limit our  
writing to the question of what is happen-  
ing in our present generation.

Valuable work is being done to bring men  
closer knowledge of God. Witness the  
organizations of many Protestant de-  
nominations and the work they are doing.  
Thousands of places of worship stand in  
city and town as well as in the rural  
and more and more church buildings  
continue to be erected, with more and more  
facilities for social relationships as well as  
for worship. The hymns and anthems of  
praise and praise as well as the beauty of  
instrumental music and choirs of singers are  
increasing indeed. Preachers of great intel-  
lectual spirituality and ability lead and teach  
people about the wonderful works of  
God and the need to know and to follow Him  
according to the teachings of our Lord Jesus  
Christ.

But it is that there are a multitude of  
denominational divisions, but as  
the rank and file of the lay people are  
concerned, most of them are not conscious  
concerned about, differences in doc-

The Holy Bible is read and studied, by  
clergy and laity and the contents of that  
vastest of books are a source of great com-  
fort and inspiration to thousands of souls.  
But, the Holy Bible contains such a great  
wealth of spiritual instruction, inspiration  
and comfort that a great number of Protes-  
tant Christians hold this Book as the Word  
of God to be the main basis of their faith.

Most Protestant churches recognize the  
importance of baptism, and likewise observe,  
as a memorial of the Last Supper of Jesus



ST. MARK

and His disciples, a service of Holy Com-  
munion.

Can anyone doubt that such a wealth of  
Christian teaching, observance and living  
can fail to bring people to God? Surely not.

Then, we must not overlook those other  
groups of people who are striving (often in



pitiful ignorance and misunderstanding) to find God. Those who emphasize one, or a few, of the great truths of Christian revelation, such as divine healing, ethical conduct, etc., and those who affirm "revivals," "giving one's heart to the Lord," the individual's belief that he is "saved," etc., are all really *trying* to find God.

Nor can we ignore the wealth of spiritual strength in the teaching and practice of the ancient Jewish faith, and the great numbers of people who do come closer to God through the faith of their fathers.

Truly, man continues his quest for God, and surely the great impact of the spiritual influences which we have briefly summarized cannot help but make better men, women and children in the world today.

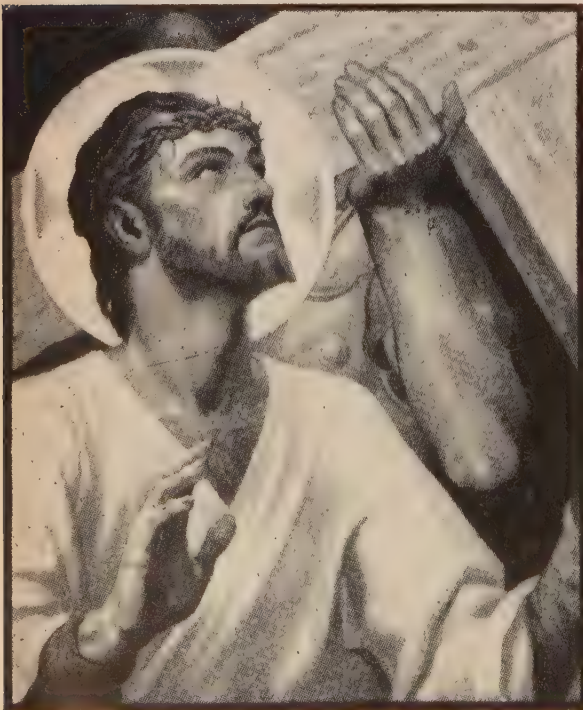
Why is it, then, that adult as well as juvenile delinquency and violations of law and order are so rampant today that the judges of our courts, social and welfare organizations and executive and legislative branches of our federal and state governments find it necessary to appoint committees and cause

investigations to be made to determine cause of this state of affairs and to see what can be done about it?

I suggest that today, in this "image," the average man's picture of God is very unsatisfactory, indefinite and inadequate. For example, when we address Him as "Our Father," just how do we picture Him? *Where* do we really believe He is? *How* can we be sure we are in communion with Him? Is it not a fact that many people are unconsciously agnostics? Believing in God (a god) but unable to understand how God and man can be in contact or communion with each other?

It should be abundantly clear that there is the opportunity for Catholics to make known to the world that they possess a power and precious treasure committed to them by God Himself which if used in accordance with God's will and command will bring men, women and children to Him and keep them continually close to Him.

This treasure is known as the *sacramental relationship of God and man*. Persons who live the Catholic life *know* what it is to be in the Presence of God, and to experience the supreme joy of real and actual personal contact and companionship with Him. Although thousands of souls have known Him and have lived close to Him without the sacraments, and although we know that God cannot be limited by sacraments in order to come to men, those who live the Catholic life rejoice in the knowledge of those channels of grace, the means whereby man can meet God, which were safeguarded to man by Jesus and His Church, known as the seven sacraments. By the means of these sacraments they *know* that baptism has a beautiful and joyous meaning, the forgiveness of all past sins and the coming by adoption a child of God. They *know* that Jesus promised to be with His followers always even until the end of the world, and that to accomplish this He called certain men to whom He gave special authority and power to act on earth in His name, and that by the action of the Holy Spirit (apostolic) successors of these men, the so-called bishops and priests, would continue



the this same power and authority to men to find and know God by means of sacraments. They *know* that when a bishop or a priest consecrates the gifts of bread and wine in accordance with our Lord's command, then He is really truly present in the sacrament of Holy Communion, and those faithful and believing souls who receive the Sacrament partake of His Body and Blood of Christ Himself, and the joyful and comforting union of communion between man and God, and the mere memorial or reverent memory of the Last Supper. They *know* that by reason of their frailty when they commit sin there is a means of securing the forgiveness of that sin by actually confessing the sin to God and to His priest who has been given the authority (as recorded in St. John's Gospel) to declare God's forgiveness and for us to have the definite assurance of forgiveness. They *know* too that when a bishop administers the sacrament of Holy Anointment the gifts of the Holy Spirit of God have been bestowed to the soul; just as they *know* that when such a priest of God blesses a marriage between a man and a woman it is a sacramental union blessed by Christ Himself and is to continue throughout the lives of the parties. And finally, they *know* that when a person is seriously ill God comes to that soul through the Presence of Christ in the sacrament of Holy Unction.

Catholics fully realize that God is not content to communing with His children by means of those sacraments, and they realize that many thousands of people have known God and have known Him and lived in communion with Him without the benefit of the sacraments of the Church. But Catholics know of the joy, the thrill, the *certainty* of the channels of grace bringing men to God and keeping them close to Him.

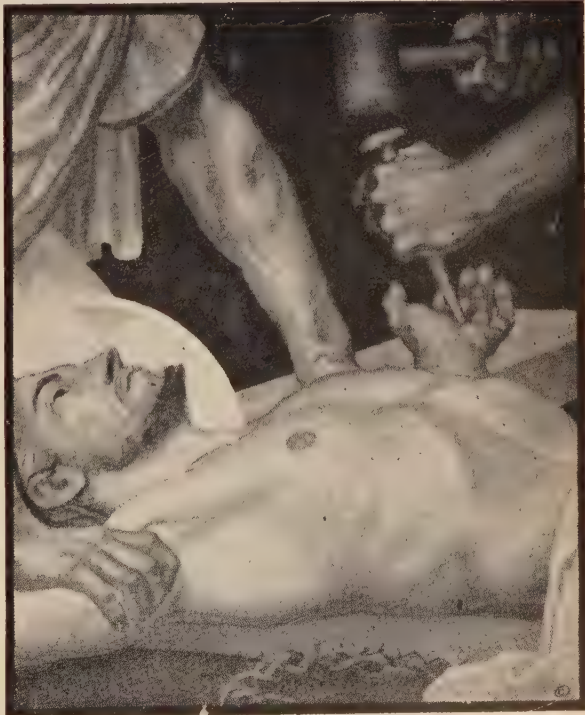
Catholics believe that the sacramental life (sometimes termed the "sacramental life") inevitably brings God and man together and it necessarily follows that they must believe that those persons who live the sacramental life would be incapable of delinquency and lawlessness. Here then, is the Catholic opportunity. We must make known

to all men the wonderful, joyous life with God.

Helpful as they have been, the remedies suggested and tried by human agencies have not solved the problem. The courts of law have not done so. Even with the great religious impact upon mankind to which we have referred there appears to be something lacking. There is surely good reason to suggest the Catholic remedy. Of course, when we say "the Catholic remedy" we mean the Treasure of the Church of Christ, to wit, the means of knowing God through the Sacraments.

It is gratifying to know that the approach, or the presentation of the "remedy" is direct and not involved. It is suggested that the approach is two-fold, (1) prevention and (2) cure.

The "prevention" of delinquency and lawlessness can be aided by bringing the knowledge of the Treasure of the Church of Christ, by the exercise of tact and discretion, to





those people who have no knowledge, or perhaps a bigoted and erroneous notion, of this Treasure of the Church of Christ. We might observe that the people in our own parish churches should be told of and instructed in the sacramental life.

It must be kept in mind that the destructive influence of what occurred in the sixteenth century still persists in the minds of many people. The revolt of that period against the worldly wickedness of those in places of responsibility in the Church, including the action of clergy who committed the great sacrilege of abusing and disgracing this Precious Treasure of the Sacraments of the Church resulted in a great tragedy. The reformers failed to comprehend the true nature of the God-given Sacraments and saw only the unholy abuse of them by wicked men, as a result of which the Sacraments were repudiated entirely or retained in a very limited and restricted significance.



ST. JOHN THE EVANGELIST  
By Fouquet

The "cure" of delinquency and lawlessness includes the means of implementing and putting into actual practice the knowledge of the existence and the means of using the Sacraments of the Church and a few special instances are suggested as follows:

1. Bring this knowledge to parents and children of any age group, so that the love of God will be ever the joyous and thrilling as well as the effective means of "immunizing" them against the tendency toward delinquency.

2. Bring the knowledge of the love of God and the use of the sacraments to all children, particularly those in Christian homes, and in our church schools.

3. Visit those children who are in orphanages, detention homes, houses of correction, and the temporary and permanent places of commitment. Here the task is most difficult, requiring much Christian patience owing to the enormity of the problem, the chance of failure, and downright discouragement. Perhaps this type of work would require persons specially fitted by background and temperament, but it *can* be done.

4. Have the right sort of clergy as well as lay people visit prisoners in jails and penitentiaries bringing the knowledge of the sacramental life to the men and women there. Many people do not realize this golden opportunity to channel the thoughts of persons who are *actually* in a state of "rebellion from the world" toward God and thereby divert their thinking and their habits from evil. (And rest assured there is an unwholesome amount of evil there.)

The writer has personal knowledge of several cases where prisoners serving terms in penitentiaries have come to know God through the Sacraments of the Church and have accepted their punishment graciously — even in some cases where they actually been treated unfairly by Parole Boards, Parole Boards, and other officials. Also, prisoners who have committed crimes of violence, who have been thieves and in one case, a narcotic addict, have turned to God through the Sacraments.

At "homes" and other institutions unwedded mothers find refuge, where derelicts are housed and fed, and various other persons in need are to be seen, the need for spiritual help, and often the corresponding response to such help, is great.

There is some truth in the saying that it is impossible to teach people about God when they are hungry. But the furnishing of shelter, food and clothing and other creature-comforts is too often over-emphasized; sometimes to the point of hesitancy to those who are being helped know the wonderful love of God, and the unique opportunity to bring these souls to the Presence of God is therefore lost.

There are great numbers of people who are on probation, or released from prisons on parole. These people need, often desperately need, spiritual help and guidance, there is the opportunity for Catholic Christians not "to see that they keep out of trouble," but to bring to them the affirmations of knowledge and communion with God, through the sacraments of His love and strength.

Children in the slums in our cities as well as those in good homes were made to understand the love of the presence of Jesus, they could not become delinquent.

Grown people actually meet God, in the sacraments, they could not violate law and

The task is not easy, the progress may be slow but as Catholics believe in God and in the heritage of the Church, they know that they will not suffer defeat.

Praise God that the Catholic Church will experience a revival of religious fervor, of missionary zeal which will send clergy out to the cities, to the rural places; willing to endure unpleasantness, hardship, even hunger and poverty, to bring to the world this knowledge of the love of God and the means of knowing God Himself. And let every Catholic layman pass on the good news in his working hours during his daily life.

At least, this is a "remedy" worth trying. Furthermore, it is our Christian duty to do all we can to give us His help.



THE CRUCIFIXION

By Hubert van Eyck

(Courtesy of the Metropolitan Museum of Art)



# The Brethren

BY JOHN PILGRIM

"In Holland were the BRETHREN OF THE COMMON LIFE. They were not monks. Each earned his own living, but they had a common purse, and spent their leisure time in prayer and good works. The chief of this group was Thomas a Kempis (circa 1380-1471), whose book *The Imitation of Christ*, stressing self-sacrifice and other-worldliness, is one of the most popular devotional books ever written."

YE ARE THE BODY—A  
People's History of the Church—  
by Bonnell Spencer, O.H.C. Holy  
Cross Press, West Park, N. Y.  
1950. Page 195.

THEY were *not* monks." They were not bound to their strict rules of life by the traditional Solemn Vows. The majority of them were laymen. Many among them were wealthy and influential men of affairs. Practically all of them, before they became the Brethren, were known as shrewd and practical men of the world. And these seemed to be free at any time, if they so willed, to return to the "normal" lives they all had left behind them.

This freedom of theirs brings up an interesting point that's a little hard for some of us to understand today. Though not bound by the traditional vows—like the monks before and since—each one of them had gladly sacrificed what many of us choose to call man's most prized possession—his WILL. And each man, believe it or not, seems to have lived a happier and more effective life without it.

Many of the social customs which the Brethren carved out for themselves are interesting. For example, they were careful to avoid uniformity in dress. Each man apparently clothed himself according to his own taste. Cassocks were not required, except of course for their few priests. Manual labor was expected of each and every man. Their first Rector, Father Florentius Radewin, set

a good example himself by doing his own manual chores daily.

Obedience was of course required. But it is interesting to note that it was paid not only to the Superior, but to the Rules of the Society—and thus by all members *to each other*. THE BRETHREN regarded themselves, almost literally, as one man. THE SOCIETY of the Brethren of the COMMON Life was the important thing. The men not only respected, but they *lived* day in and day-out, what we men of today describe as "team-play."

This spirit of "team-play" among them was applied to everything they did, including even the important practice of Confession. Of course, Sacramental Confession was "must" for them all. But the BRETHREN added another regular practice which, in the precise form at least, has few parallels, except of course in the monastic Chapter Faults. They discussed, each and every one of them, their own sins, shortcomings, failings, *with each other*. This regular practice of "mutual confession" proved valuable in many ways. Can you imagine men of today addressing themselves, as Rector Radewin did, with these words:

"Fie upon *thee* that *thou* art so wretched and weak, that thou dost go forward less than other men, and dost become continually worse."

THE FOUNDERS OF THE  
NEW DEVOTION by Thomas a  
Kempis. Page 162.

As you see, the BRETHREN learned early that, before any man can guide a fellowman aright in the spiritual life, he must first straighten *himself* out first.

Their founder, Gerard Groot, was one of the many brilliant scholars of the fourteenth century. He was famous for his erudition. But in line with the thinking of his friend, Father Florentius, Groot was famous for his sincere contempt for scholastic degrees, including his own. One of

by immortal Groot "sayings," all of which he lived before he gave them words.

"Never breathe a word to show yourself off as very religious or very learned."

His saying turned out to be one of the notes of the Brothers' way of life. They were clever. Many of them were learned men who knew the right answers to every scholastic problems. But they were also wise and humble men. They knew enough to keep their mouths shut.

Now in addition to being both wise and humble, Groot was also a thoroughly practical man. Like many others, he had learned Jan Van Ruysbroeck's famous "quietude" at Gronendal. One thing that presently impressed Gerard the Great very much\* was the fact that Blessed John, a monk, and himself the Prior, "performed the lowliest tasks" with his own saintly hands. And he treated *every* man, the cook as well as distinguished visitors, like Groot, as his own personal friend. Like all who learned from Jan Van Ruysbroeck, Groot was warmed by the simple naturalness of the man.

It is impossible, of course, for us to reconstruct the dramatic story—and dramatic must have been—of just what went on between Gerard the Great and his "spiritual father." Scholars have debated long, and they will probably debate forever, about just how many times they met, what work they did together, how close their personal relations were. The few facts that history has recorded tell us little.

But one fact is all we need, and that we have. Gerard Groot did visit Blessed Jan at Gronendal at least once. And he was warmly received by the man whom he later learned to call his "spiritual father." Tradition has it that the aged Flemish priest knew in advance of Groot's approach without being told about it by tongue or pen. One has to guess at such things, of course. But is it so far-fetched to suggest that it was there at Gronendal that Groot found the model of the community life that he and Radewin later "created" in Holland?



CHRIST APPEARING TO MARY MAGDALENE  
By Martin Schongauer

It was surely from Ruysbroeck that Groot obtained the "model" of his *inner* temple; the plan and structure of the praying way of life that he later made so indelibly his own. Of course, there are those who maintain that these "contemplatives" are born—not made. And there is just enough truth in that statement to cause confusion. The capacity for this so-called "Contemplative Way" probably is in-born, woven in the womb, so to speak.

Just what it was that Blessed Jan contributed, no man, of course, will ever know. But the fact is clear that, after visiting Gronendal, PRAYER became the dominating current in Groot's inner life. He looked upon all other things with a smiling indifference. He had learned from the Flemish giant that the important part of a man's life on this earth is what the man IS—deep in his secret heart. And although he loved his fellowmen dearly, and did all he could for them all his life, Groot soon learned to care little about what the world thought of *him*. More and more, he became a contemplative among contemplatives. Prayer, quiet, retreat, and then more prayer, more quiet, and more retreat. To the casual eye, it must have seemed that the active days of the brilliant Gerard Groot were over. BUT—this may appear to be confusing, but it is a fact—*action* seems to have been Groot's peculiar genius. He must have been what we would

\* STUDIES IN MYSTICAL RELIGION.  
by Rufus M. Jones, M. A., D. Litt. Page 382.



today describe as a "natural-born executive." Certainly to Gerard the Great, to think was to act.

And, he and his close friend, Florentius Radewin, had a very practical problem to solve. They both felt that the common people had the right to read books written in their native tongue. To them—and a very radical idea it was in those days—*every* man had the right to be educated, to be, as today's phrase goes, well-informed. This had to be true—and Groot fought for it to his dying day—of the Word of God, and the traditional teachings of the Church. He probably never thought of himself as a leader in popular education. But he never ceased to work, as long as he had breath, for the right of his brother man to learn and to know the Truth—in a language he could both speak and understand.

The practical difficulty, of course, was the lack of *books*. They were few and far between in those days. The art of printing didn't begin to flourish until the fifteenth century. The *only* answer was more hand-written manuscripts, properly translated. And it takes a lot of those to fill a public library. It was his friend Florentius—or so the scholars say—who first discussed with Groot the great idea. Could not a group of trained calligraphers, living and working together under one roof, do the job?

Such a group would obviously have to be composed of trained men, of educated men, of practical leaders who could inspire and train the youth that must inevitably follow in their steps. Now it is a matter of record that one such group that Groot knew well was Blessed Jan Van Ruysbroeck's Community at Gronendal. That old priest and

his followers were surely as dedicated a man may be. They lived daily their quiet lives of "prayer and good works." Now Gerard the Great, the ancient art of contemplative prayer was itself important work—perhaps the most important that man may do. Did these men's very lives not prove that the active and the contemplative lives are only *apparently* opposed? These two careers, which to the casual eye seem opposite poles of existence, could be lived together. They were not, nor will they ever be, mutually exclusive—any more than body and soul are mutually exclusive.

Groot *acted*! He had both the money and the will to get the thing started. THE BRETHREN OF THE COMMON LIFE was founded at Deventer, Holland, circa 1370 A.D. Thus it was through the vision and the wisdom of one inspired man that this small army of contemplative calligraphers (for that is what they were) was born. The movement grew; the Houses spread over Holland, Flanders, Germany, all over Western Europe. The Brothers (and the Sisters Groot set up separate Houses for the ladies too; and they loved it) worked with their hands and copied the books. And they worked with their hearts as well, praying and praising God.

\* \* \*

Of course, THE BRETHREN OF THE COMMON LIFE, as a Community, is now defunct—buried in the timeless haze of history. But let us not forget that the WORD it did will *never* die; and that of just this phase of that work, a modern historian has this to say:

"This movement was the commencement of Holland's reputation for learning."

"The universities of Leyden, Utrecht, and Groningen *all* owe their name and fame to the impulse given by the scholar-monk of Deventer."

Neale, JANSENIST CHURCH IN HOLLAND, page 79. (Quoted from STUDIES IN MYSTICAL RELIGION, by Rufus M. Jones, M.A., D.Litt.)

Laus Deo!



# Thy Faith Hath Made Thee Whole

BY SISTER IGNATIA, O.S.H.

Matthew IX:22

of good comfort; thy faith hath made thee whole.

Just what *did* Christ mean when He chose those words. *How* can faith make us whole?

These are questions believing Christians often ask of themselves and of one another and even of God Himself, when they seek for a cure or relief from pain for someone whom they love. Certainly it is a question they many times *are* asked by people who would like to believe and be whole.

It is not by accident that the Church gives us the Gospel on the last Sunday in Lent, and thus prepares the way for the coming of our Lord, St. Matthew's account of a healing and a raising from the dead. This is the great mission for which Christ came into the world, as it is of the Father who sent Him. It is the teaching of the Church year. But from the earliest days the Church has taught, in the words of Tertullian (De Bapt. V) that the "figure of carnal healing sang of a spiritual healing according to the rule whereby things carnal are always antecedent as figurative of things spiritual."

Miracles of healing are not the goal of Christ's acts of healing reassure and strengthen the skeptical and the unbelieving. The Jews, said St. Paul (I Cor. 1:22) received a sign. The faith of the Samaritans was noteworthy because of the fact that they believed without miracles.

The works of Jesus were to make the world know and glorify God. In them, Edward Hoskyns writes (The Fourth Gospel, p. 282\*), "men are confronted by the things, and not merely by the things which lie betwixt and between beginning and ending. His miracles of healing must issue in the final work in which death itself is overcome."

The healing of the sick and the blind and

the deaf and the withered must reach on to that greater work by which the dead are raised to life. To raise up and quicken the dead is the final work of God; and it must also be the final work of the Son of God, in order that the Jews may marvel, and that the disciples, whom Jesus has chosen, may believe that He is the resurrection and the life, and believing, may possess the life that is in Him, (John XV:26, XX:31) . . . So in the architecture of the Fourth Gospel, the lesser works of healing lead on to the greater work of the raising of Lazarus from the dead. When this has been recorded, the visible works of Jesus end, and indeed must end. But the raising of Lazarus is not an end in itself, for then the final work of Jesus would be some strange half-superstitious and surely temporary return from the grave . . . The raising of Lazarus . . . like all other acts of Jesus . . . is a parable of His victory over the world (XVI:32, 33) of the judgment of the prince of this world (XVI:11) and of the consequent passing from death to life of those who believe in Him." The end of the miracle, as St. John gives it is not what became of Lazarus. God having been glorified by the miracle, then is no more mention of Lazarus, who had to return and go through death again, but the end is "many of the Jews which beheld that which Jesus did believed on Him. But some of them went away to the Pharisees and told them the things which Jesus had done." (John XI:45) The movement of the Gospel immediately passes on to the passion and resurrection of Christ.

And so it is today. God is glorified by miracles of healing, and our faltering faith is still sometimes confirmed by such miracles, but the fact remains that no one in the world, no matter how much we love God, nor the people for whom we pray in Him, can avoid suffering and death. Yet we know God is all powerful and all loving and that He said, "Thy faith hath made thee whole"; and that we may take His words quite liter-



ally. We may never understand *how*, by the working of God's grace, we are made whole, just as we may never understand the mystery of the necessity of suffering and of forgiveness. It is not possible for our eyes to look direct at great pain and make any sense of it. It is possible for us to look at the word "whole" and to discover and meditate upon its meaning, and that at least throws a light upon our path.

"Whole" is an Anglo-Saxon word with a long history. The Oxford Dictionary gives its meaning as "in good health—sound condition, without fracture, organic unity. Cogn. heal—holy."

*Heal*: means to restore—to become sound cogn. hale—whole.

*Holy*: means morally and spiritually perfect. Consecrated, devoted to God.

This then is our clue to the spiritual healing of which, according to Tertullian, corporeal healing sings. We ceased to be whole by an act of free will—a spiritual act—of

disobedience to God, and our organic unity with Him and with one another was broken and our slow destruction began. We see the unhappy sequence in the book of Genesis: of disobedience, untruthfulness, shame, fear, suffering, anger, hatred, bloodshed and death.

The Incarnation is God's means of healing us—of restoring us to our organic unity with Him—by grafting, incorporating us into His mystical Body. As we grow once more obedient to the will of God, we become whole once more. Joy that was lost in sin is restored to the world, and those in whom it is most completely done, and through whom it comes, are the saints of God. They are holy. Suffering, so far from being a thing to be feared and evaded, is something they grasp and use for the power it is. Surely if there had been anything better than suffering more useful to the salvation of mankind, Christ would certainly have used it by word and example." (Imit. II:12)



# Mount Calvary Priory

By W. R. D. TURKINGTON, O.H.C.

MY four months at Mount Calvary the work of the Order here has been summed up best in a conversation I had with a week-end visitor. He was not an Episcopalian but was a devout member of a Protestant church. He had come here at the invitation of a Churchman friend, for a rest. "From my earliest youth," he told me, "in the middle age I have been a cowboy in Texas and California." I could well believe him as he looked as though he had stepped out of a real Western movie.

"For years I have known what quiet is," he said, "I have ridden alone on the range, spent long weeks in the solitude of the big preserves. I have known the stillness of nights alone, except for the restless wind and have experienced the quiet of the bare earth and the star-filled sky."

"But here," he continued, "I have discovered a new kind of stillness and peace. The atmosphere of Mount Calvary to me is a perfect peace."

As to this kind of peace and retirement in our monastery and retreat house is maintained. It is from this atmosphere that members of the Order go out to do the work of Holy Cross.

As was predicted, I too, have fallen in with "the West." It is almost impossible to estimate the magnificence and power of these far western states. To one coming, for the first time, from the east and south Atlantic States, this country seems like a new United States. The material wealth and economic opportunities seem limitless. I have met people from almost every state of the Union and all of them seem to have come under the spell of this Pacific utopia.

However, the spiritual needs and longings of people here are the same as those of people everywhere. There are no new sins here, and no less longings for the good. People here are just as much in need of the love of God, and the comforts of His Church.

It has been these needs that have given the Order the opportunity it has realized in its house in Santa Barbara. On my arrival here, I found the completed monastery and retreat house situated above one of the loveliest cities on the coast and commanding a scene of land and sea of wonderful beauty. I thought of the settings of many of the old monasteries in Europe. Here as in the old countries, we can realize something of the beauty of God's creation and His love for us in making it possible to appreciate and be moved by His handiwork.

I found also that the familiar round of daily offices, the Eucharist, intercessions and meditations unite us with our brethren of the Order in other parts of the country (not forgetting Bolahun!).

I have seen and ministered to numbers of men from parishes and mission churches of the surrounding dioceses, men who have come here for week-end retreats and days of quiet meditation. I have also had my part in the work away from the house in schools of prayer, missions and retreats. Through this I have grown to realize the important part the Order has come to take in the life of the Church in this great section of our country.

After Christmas, in the Chapter of the Order held at the Mother House, the community asked the Superior to make Mount Calvary a priory. Now our house ranks with St. Michael's (with St. Andrew's School) in Tennessee, and with St. Athan-





asius' Monastery and the Bolahun Mission as a permanent work of the Order. At St. Andrew's the Order pioneered in the teaching of Catholic Faith and Practice in the South. At Bolahun, the Order began new work for the Church among the pagans and Moslems of the Hinterland of Liberia. God has given us a much needed establishment in the far west and with His blessings has prospered our work here.

During the coming months our fathers will

be preaching as far away as Alaska. Others at home will be conducting retreats and counselling souls from the many dioceses in this section. The prayers of our friends and the generosity of our benefactors have made possible this priory of the Order of the Holy Cross and the work that God has given us to do. We ask now, your continued prayers and also that our share in the work of building the Kingdom of God in this part of our nation may go forward to His glory.



SAINT GABRIEL'S ALTAR—MT. CALVARY MONASTERY  
Spanish Colonial Baroque, circa 1750  
(Photographed: George F. Weld, Santa Barbara, Calif.)

# Order of Saint Helena

## Versailles Notes

February and March have been busy months, here, at Versailles. We have had a visit from the Father Superior and Fr. O'Hall, O.H.C. Father Superior came for a special visitation, with its usual round of conferences and meetings. He talked to the children in chapel twice, and showed slides of the Holy Cross, St. Andrew's, Mt. Calvary, and the Holy Sepulchre. His table in the school dining hall is always very popular, and on week-ends when the children may sit at any table they may choose, there is one mad dash for Fr. Bicknell came for a visit in between his assignments and gave the children their Lenten retreat. Many of the girls made it find it most helpful in beginning Lent.

The Lower School gave a VERY enjoyable performance of an operetta called "The Little Nipper." The individual parts were very well done, and with much feeling for their characters. They obviously had one grand time singing the operetta on.

Sister Rachel went on three missions—first to St. John's Church, Knoxville, Tenn., to speak on the Religious Life. Before she left she asked one of her Christian Doctrine classes what she should tell people about the Religious, and one of the girls answered "Well, Sister, when I first came here I thought Sisters were holy, but now I know they aren't." So Sister Rachel took that as her "theme." At least we're sure we know what the girl meant by "holy." None of us claim to be pious goody-goodies, but we forbid! Sister Rachel's second mission was to a meeting of Church School Mothers at Seabury House, with a fast look-in at Mother House at Newburgh, and the third mission was to speak to the women of the Diocese of Springfield, Ill. on "Prayer." Sister Ignatia, Sister Virginia, and Father Fr. McKinley attended the Consecration of the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, on Feb. 2nd. It was a most solemn and beautiful service. Sister Ignatia and Fr. McKinley took part in the procession.

The annual Shrove-Tuesday Carnival—sponsored by the Guild of St. John the Divine—was as gay and successful as usual, with all manner of booths and concessions. This year the proceeds were for the benefit of the school chapel fund and the Diocese of Kobe in Japan. The French Club had its usual side-walk cafe, selling wine (grape juice) and champagne (ginger-ale) and dispensing a strong continental flavour for the occasion. One of the most popular booths was a collection of faculty baby pictures. For some reason, it is always a shock for the girls to find out their teachers were all infants and adolescents at some remote period in their collective pasts. A prize was offered for the most correct guesses.

The next day, Ash Wednesday, was the service of the Imposition of Ashes, and the beginning of the keeping of our Lenten Rules, both of our own making and those of the Church.

The basket ball tournament was played off, and such rooting and yelling you have never heard. It is deafening, but good for the lungs—or so they say.

As Easter approaches, we pray for all of you a most blessed Eastertide.

## Newburgh Notes

Since the last "Newburgh Notes" appeared, our shiny red tractor has changed its snow-scoop to a plow, and Alec, our Scottish caretaker, has been busy preparing the garden for action. He looks just like a fire chief perched on the driver's seat, with Sheba, his Dalmatian pup, racing along behind. We hope he will let us have a hand in the gardening when the time comes. Sheba, by the way, is doing her dogmatic best to convert the Sisters into Dalmatians, with muddy paw prints on white habits.

Sister Josephine was away almost all of March—first to Kentucky, then Louisiana, and lastly, South Carolina. In New Orleans she conducted quiet days at Christ Church Cathedral, St. Andrew's, Grace Church, and St. George's, and spoke on the Religious Life



at St. Andrew's and the Canterbury Club of Tulane and Sophie Newcombe.

A monthly Chaplain's Hour has been instituted, when Father Carruthers gives us helpful pointers on the parish, the diocese, etc. We are thankful that opportunities for parish work continue to increase, especially in the way of visiting. On Friday evenings during Lent, Sisters have been speaking at St. George's on various aspects of the prayer life. Not long ago, Sister Mary Florence conducted a quiet day for women of the parish at the convent. Also, Sisters have given talks on the Religious Life at meetings of the Woman's Auxiliary and the Evening Guild.

Although our Order has no foreign mission work of its own as yet, Sister Mary Michael has been working on a project for the Holy Cross Liberian Mission—typing for publication the Bandi (native dialect) translation of St. Matthew's Gospel. Sister taught at the mission for two years before entering the Order, and brought with her

the only typewriter equipped with Bandi characters in the United States.

Recently Father Phillips brought a group of young people and parents from Christ Church, Marlboro, to Sunday tea, Vespers and Benediction. We welcomed a visit several days from Mrs. Martha Shaver, one of our Associates, during which she did a heroic job of sewing for us.

Our February and April retreats were conducted by Father Tongue, Associate Rector of St. George's, and Father Kroll, our Assistant Superior. April 8th is our Station Day in the American Church Union Cycle of Prayer, when we will pray especially for the spread of the Catholic Faith throughout the world.

A very blessed Lent and Eastertide to all of you from us in Newburgh!

### Notes

*Father Superior* was engaged last month with a number of confirmations in the Diocese of New York. On March 7, he administered the Sacrament in the morning at Christ Church, Suffern; in the evening at Saint Stephen's, Pearl River; March 11, a.m. at Saint Bartholomew's, White Plains; p.m., Saint Clement's, Mount Vernon; March 21, a.m. Saint John's, Waverly Place, New York City, p.m. Saint Simon's, New Rochelle; March 28, a.m. Church of the Epiphany, New York City, p.m. Saint Mary's, Virgin, New York City. In addition to the engagements, Bishop Campbell preached at Bolton Landing, New York, and conducted a retreat at the House of the Redeemer, New York City.

*Father Kroll* conducted a retreat at the House of the Redeemer, New York City; gave a one day retreat for the Sisters at Saint Helena at the Newburgh convent; and held a week's mission at Saint Paul's Church, Crownsville, Maryland.

*Father Hawkins* preached a mission at the Church of the Messiah, Glens Falls, New York; conducted successive retreats for associates of the Community of Saint Joseph Baptist, and for that religious order at the convent, Ralston, New Jersey; and another retreat for associates of the Community of Saint Mary at Bayside, Long Island.



A CALLING EXPEDITION

*Father Harris* gave a quiet day at Saint Mary's Church, Cold Spring, New York.

*Father Bicknell* participated in a mission at All Saints' Cathedral, Milwaukee, Wisconsin; conducted a quiet day at Trinity Church, Rock Island, Illinois; preached a sermon in the Lenten series at Trinity Church, Waterbury, Connecticut; held a quiet day at Christ Church, Riverton, New Jersey.

*Father Packard* conducted a quiet day at the Church of the Heavenly Rest, New York City; preached at Trinity Church, Waterbury; held quiet days at Saint James' Church, New London, Connecticut, and Saint Thomas' Church, Farmingdale, Long Island; gave an address at Saint Andrew's Church, New Paltz, New York; and conducted a mission at Trinity Church, Rutland, Vermont.

*Father Adams* conducted a quiet evening for members of the Woman's Auxiliary, at New York; preached a mission at the Church of the Ascension, Rochester, New York; preached at Trinity Church, Waterbury.

*Father Gunn* preached a mission with *Father Bicknell* at All Saints' Cathedral, Milwaukee; preached at Saint David's Church, Glenview, Illinois; preached at Trinity Church, Waterbury; held a quiet day and preached at the Church of the Good Shepherd, Rosemont, Pennsylvania.

*Brother James* assisted *Father Adams* with the mission at the Church of the Ascension, Rochester.

### Current Appointments

*Father Superior* will continue his engagements for confirmations during the month of April. On April 11, Palm Sunday, he will officiate at Saint Stephen's Church, New York City; April 25, a.m., Saint Michael's Church, New York City, p.m. the Church of the Holy Apostles, New York City. On Good Friday he will conduct the Three Hours at Trinity Church, West Haven, Connecticut. This year he will conduct the annual retreat for the Oblates of Mount Calvary at Holy Cross Monastery, April 27-30. *Father Kroll* will preach the Three Hours



### The Key To Happiness

Happiness, God's Plan for me,  
God offers through a special Key.  
Holy Church helps me to hold  
This Key, more precious than fine gold.  
Holy Baptism fits me in  
And makes my Christian life begin.  
Holy Spirit's seven great gifts  
Through Confirmation, then turn and lifts  
All my strength of will and heart,  
So every day I'll do my part.  
And the Key each Sunday, too,  
Shows me Christ's Eucharist to "Do,"  
Carrying on His Work of love,  
Fed with Food from Heaven above.  
Happy I shall always be  
Through the use of this—God's Key.

(The Reverend William P. S. Lander,  
Church of the Good Shepherd, Rosemont, Penna.)

at Saint Matthew's Church, Unadilla, New York.

*Father Parsell* will depart for Africa and other parts shortly after Easter. We say other parts advisedly for he has been given an extended trip before he resumes his duties at the Mission. He will visit our former doctor, Werner Junge and his wife in Dus-



seldorf, Germany. He will continue with a flying trip (literally) to Italy, Palestine, Greece and Egypt. The important features of this adventure will be pilgrimages to Rome, Bethlehem and Jerusalem. The full details of the trip have not yet been completely divulged, but we can imagine a dramatic return to Bolahun with the Prior descending by parachute, the papal tiara tucked under his arm as a souvenir.

*Father Hawkins* will preach at Trinity Church, Waterbury on April 9; will give the Three Hours at Calvary Church, Summit, New Jersey; and will conduct retreats for the All Saints' Sisters of the Poor and some of their associates, Catonsville, Maryland, April 23-27, and April 28-May 3.

*Father Bicknell* will conduct a quiet day for the Brotherhood of Saint Andrew in Pittsburgh, April 11; will preach at the

Church of the Good Shepherd, Newburg, New York, April 14; and will conduct the Three Hour Service at South Kent School, Connecticut, on Good Friday.

*Father Packard* will preach the Three Hours on Good Friday at Saint George's, Schenectady, New York; and will give the three day mission at Christ Church, Millville, New Jersey, April 23-27.

*Father Adams* will conduct a mission at Saint John's Church, Frostburg, Maryland, April 4-11.

*Father Gunn* will preach during Holy Week and will give the Three Hours on Good Friday at Trinity Church, Portsmouth, Virginia.

*Brother James* will preach on Passion Sunday, April 4, at Saint Andrew's Church, Poughkeepsie, New York.



HIGH ALTAR — HOLY CROSS MONASTERY



# An Ordo of Worship and Intercession April - May 1954

- Good Friday B No Mass Office of the day as appointed
- Easter Even V No Mass of the day at First Mass of Easter gl pref of Easter — *for catechumens and hearers*
- Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed.  
—*Thanksgiving for the Resurrection*
- Easter Monday Double I Cl W gl col 2) Easter seq cr — *for the Community of the Resurrection*
- Easter Tuesday Double I Cl gl col 2) Easter seq cr — *for the Order of Saint Helena*
- Within the Octave Semidouble W gl col 2) St. Anselm BCD 3) Easter seq cr — *for the ill and suffering.*
- Within the Octave Semidouble W gl col 2) Easter seq cr — *for vestrymen*
- Within the Octave Semidouble W gl col 2) St. George M 3) Easter seq cr — *for the Priests Associate*
- Within the Octave Semidouble W gl col 2) Easter seq cr — *for the American Church Union*
- 1st (Low) Sunday after Easter Gr Double W gl cr — *for all in doubt and perplexity*
- St. Mark Ev Double II Cl R gl cr pref of Apostles Alleluia instead of Gradual in festal and votive Masses till Trinity — *for our Native evangelists.*
- Tuesday W Mass of Easter i gl col 2) of St. Mary 3) for the Church or Bishop — *for the Seminarians Associate*
- Wednesday W Mass as on April 27 — *for the persecuted*
- Thursday W Mass as on April 27 — *for Saint Andrew's School*
- St. Catherine of Sienna V Double W gl — *for religious vocations*
- May 1 SS Philip and James App Double II Cl R gl cr pref of Apostles — *for the bishops of the Church*
- 2nd Sunday after Easter Semidouble W gl col 2) St. Athanasius BCD cr — *for Christian reunion*
- Invention of the Holy Cross Double II Cl R gl pref of Passiontide — *for the Order of the Holy Cross*
- St. Monica W Double W gl — *for the Oblates of Mount Calvary*
- Wednesday W Mass of Easter ii gl col 2) of St. Mary 3) for the Church or Bishop — *for the Liberian Mission*
- St. John Before the Latin Gate Gr Double R gl cr pref of Apostles — *for the Society of Saint John the Evangelist*
- Friday W Mass as on May 5 — *for the faithful departed*
- Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) — *for the Community of Saint Mary*
- 3d Sunday after Easter Semidouble W gl col 2) St. Gregory Nazianzen BCD cr — *for all in Civil Authority*
- Monday W Mass of Easter iii gl col 2) of St. Mary 3) for the Church or Bishop — *for the Confraternity of the Christian Life*
- Tuesday W Mass as on May 10 — *for Mount Calvary Monastery*
- SS Nereus Pancras and Achilles MM Simple R gl col 2) of St. Mary 3) for the Church or Bishop — *for Christian family life*
- Thursday W Mass as on May 10 — *for Holy Cross Press*
- St. Pachomius Ab Double W gl — *for the Confraternity of the Love of God*
- Of St. Mary Simple W Mass as on May 8 — *for the peace of the world*
- 4th Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr — *thanksgiving for God's providence.*



## . . . Press Notes . . .

**EASTER CARDS.** One of the finest lines we have seen is offered by Berliner & McGinnis. Order from them, and notice their second ad in this issue.



**BOOK REVIEWS.** If you are not seeing copies of "*Parsons*," you really ought to subscribe—especially if you enjoy book reviews. The February issue has twelve of them. Subscription is \$1.50 yearly, unless you live in the Fourth Province where it is \$1. Write direct: Parsons, 212 N. Jefferson St., Albany, Georgia.

### DO YOU LIVE IN THE VICINITY OF WELFARE ISLAND?

Have you often wished that you could exercise your Faith by *doing* something for at least one person each week? Here is your chance.

Phone (or write) Father Howard Muel-ler, Chaplain of Goldwater Memorial Hos-pital, Welfare Island, New York. Phone: Murray Hill 8-3500, Extension 280. Each Sunday, the good Father has about 100 wheelchair- and stretcher-bound patients who must have a helping hand in getting to the Chapel. Matins at 9:15; Holy Com-munion at 9:30.

Helpers are needed every Sunday but especially on third Sundays. Why not do

this on at least one Sunday each month? "Bear ye one another's burdens and so fulfil the law of Christ."

**BE YE PERFECT.** All Christians are to strive for perfection. It is a constant battle—with no discharge in *that* war. Fr. Phillips has given us a small, but important book to help us along the Way. It is called *Seeing After Perfection*, and is the latest of our publications. We now have copies in Paper at \$1. and in Cloth at \$1.50, Postpaid when Cash accompanies the order.

**REMEDY.** We all run the risk of having a let-down-feeling after Easter. Some of us grow careless in the keeping of our rule. We sincerely believe that it might help to have a good book picked out in advance, and begin reading it on Easter afternoon. The one we especially like is *They Saw the Light* by Fr. Spencer, O.H.C. You can get a copy from us. \$1.75

**AD CLERUM.** Are you looking for some good material for instructing Godparents? Fr. Stevens, O.H.C. has a Tract for that purpose. We have copies at \$1. per dozen. The title is *So You're to be a Godparent*, and in ordering you can just say "send the Godparent Tract."

**HAPPY EASTER.** We are writing to you on Ash Wednesday, but as it will not be long until your hands until early April we take this opportunity to express the hope that your Lent has been a time of spiritual advancement and we wish you a Blessed and Joyous Easter.

### HOLY CROSS PRESS

West Park, New York  
March 3rd, 1954